

Grantton
Presbyterian Church



Golden Jubilee

1860 :: 1910

July 1st to 4th

L.C. Hawley

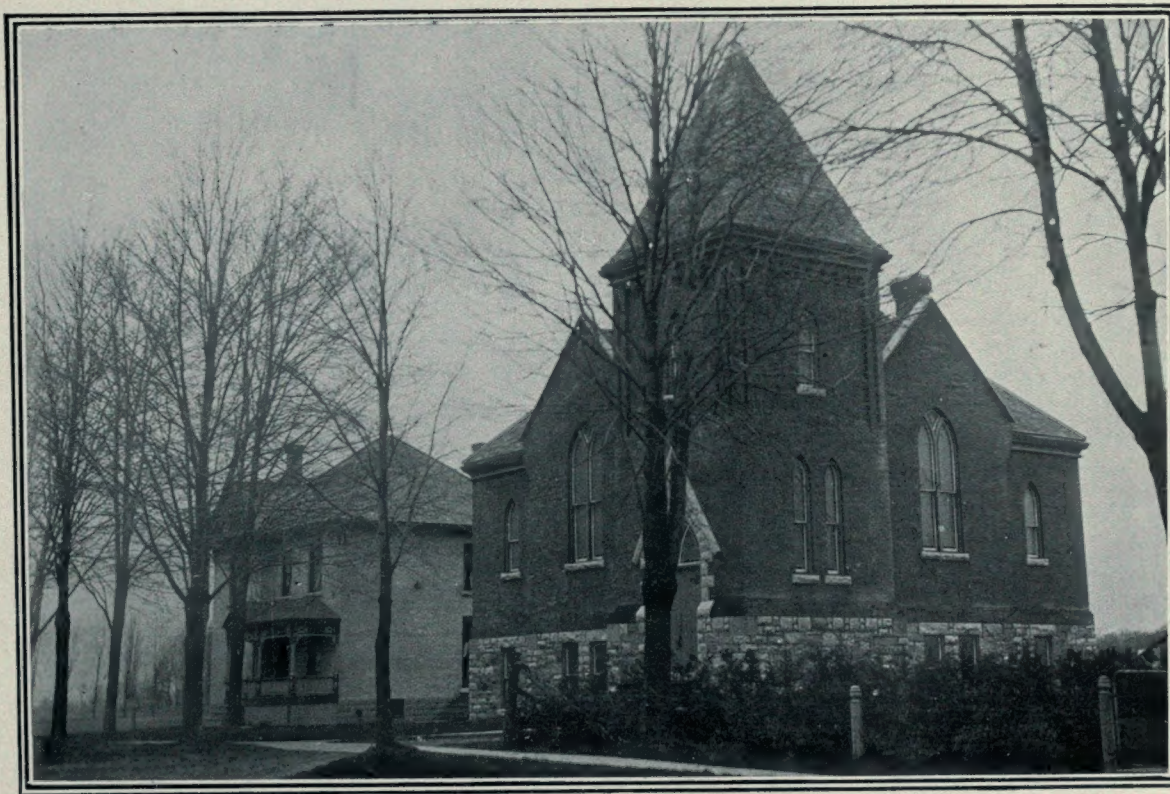




Golden Jubilee



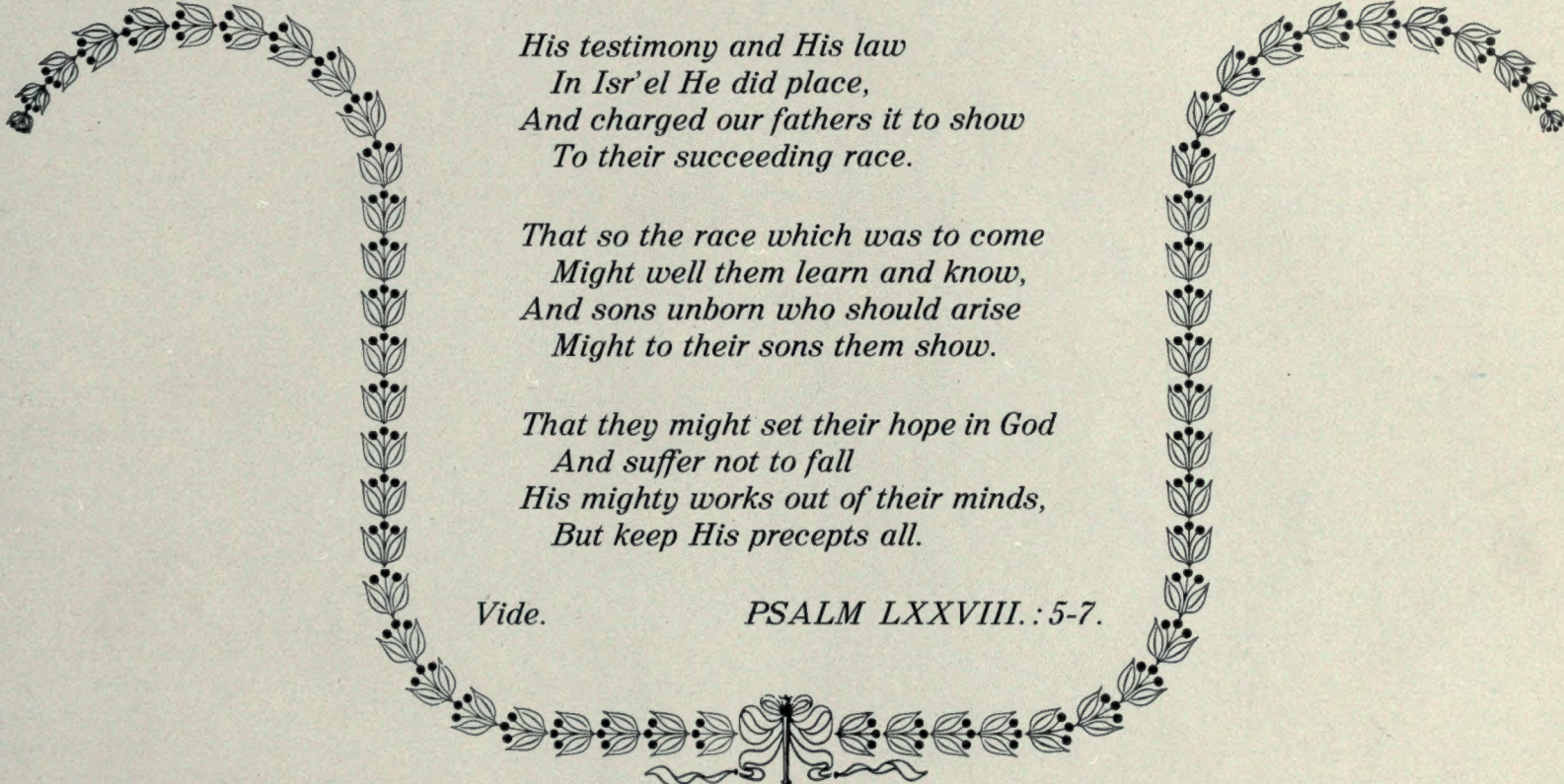
1860



1910

PRESBYTERIAN CHURCH AND MANSE, GRANTON, ONT.

The Granton Presbyterian Church was organized in the year 1860, and the Fiftieth Anniversary of that event is being celebrated July 1st to 4th, 1910



*His testimony and His law
In Isr'el He did place,
And charged our fathers it to show
To their succeeding race.*

*That so the race which was to come
Might well them learn and know,
And sons unborn who should arise
Might to their sons them show.*

*That they might set their hope in God
And suffer not to fall
His mighty works out of their minds,
But keep His precepts all.*

Vide.

PSALM LXXVIII. : 5-7.



History of Granton Presbyterian Church

FROM ITS FOUNDATION TO THE JUBILEE, IN JULY, NINETEEN HUNDRED AND TEN



THE Granton Presbyterian Church was organized in 1860. The first church was built and opened in 1861. It is thus fifty years since the organization of the congregation, and in commemoration of this event suitable services will be held from July 1st to July 4th, 1910.

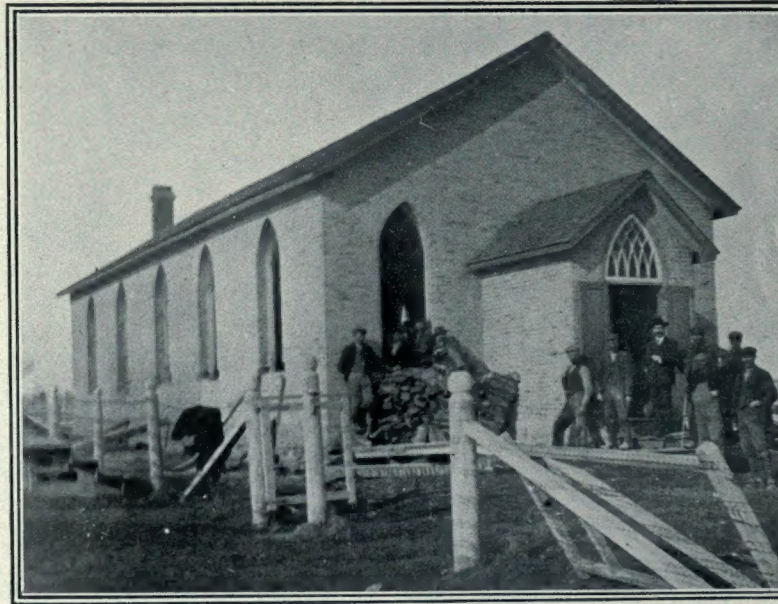
Though the congregation was not organized until 1860, yet previous to this occasional services were held from 1855 to 1859 by Rev. Mr. Skinner, minister of the Proof Line Church, London Township. His field of labor, besides his own congregation, extended over many miles of territory, still he found time, because of his self-denying spirit, to give assistance to the Presbyterian settlers who were making homes for themselves in this part of Ontario. After over fifty years there are those who speak of his kindness and self-denying labors. The people of the Presbyterian Church of Granton and vicinity are to-day enjoying blessings because he sowed the seed of moral and spiritual truth.

As only occasional services were held in Granton, many of the staunch old Presbyterian settlers wended their way Sabbath after Sabbath to attend divine service in the Proof Line Church, though the distance was nearly eleven miles. They had learned to know God in the homeland and thus could not forget Him in the land of their adoption.

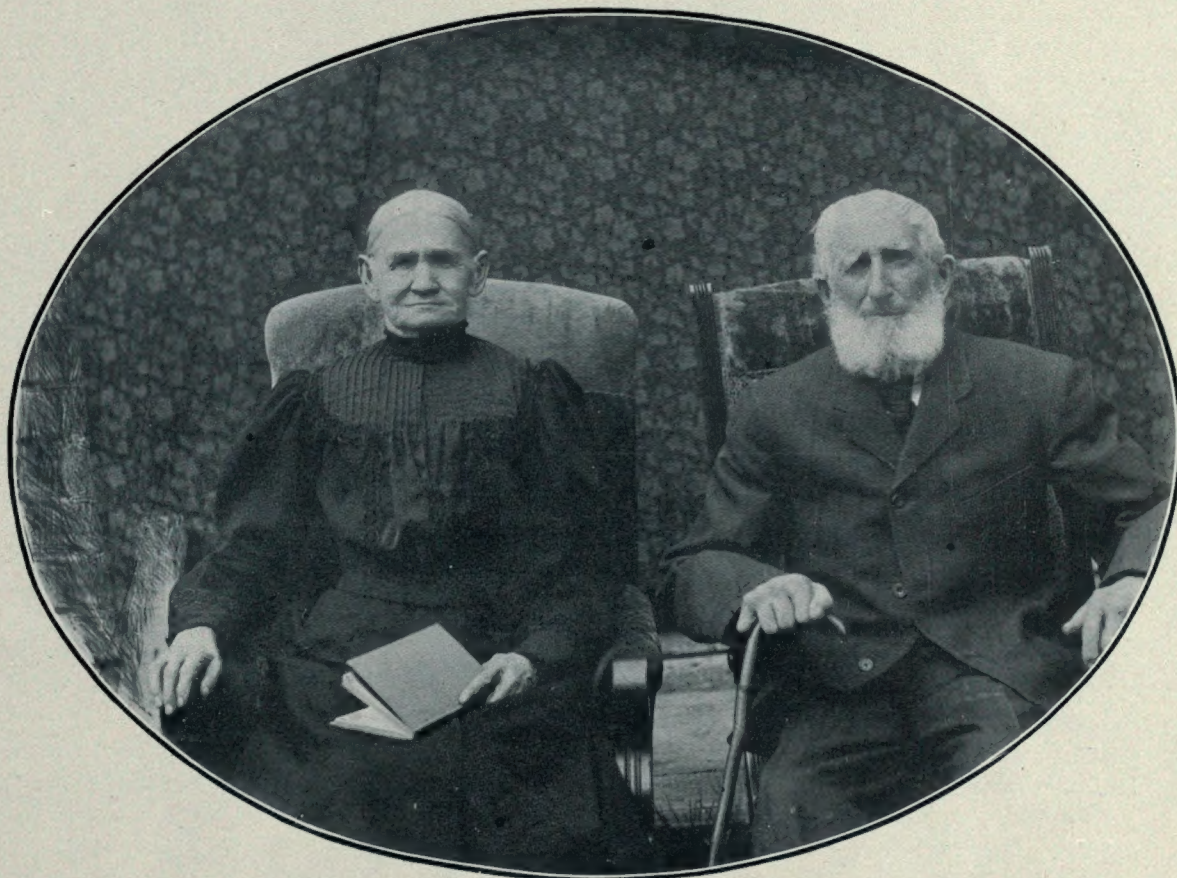
At this time no other denomination was holding service in Granton, so the members of other denominations attended the services conducted by the Rev. Mr. Skinner and enjoyed the blessing of public worship.

It was in the old log school-house on the southeast corner of the farm now owned by Mr. Geo. Westman that the first services were held. The farm was then owned by Mr. Chas. Foreman. As the Presbyterians in the vicinity of Granton, especially on the

eighth and tenth and south boundary of Blanshard, were rapidly increasing in numbers, it was deemed advisable that an effort



FIRST CHURCH—ERECTED IN 1861



MR. AND MRS. JAMES GRANT

should be made to organize a congregation near Granton. A meeting was called to consider the matter of organization, when it was decided, should the Presbytery of Stratford permit, that a congregation be organized and if possible a church built during the coming year. Mr. James Grant and Mr. Robert Clarke were appointed to lay the matter before the Presbytery. The request of the congregation was granted.

The Rev. Mr. Hall, minister of the charge of North and South Nissouri and Fish Creek, was appointed to take charge of the work of organizing the new congregation. His field being large, he was able to give only fortnightly services, still the congregation grew very rapidly. On account of this growth and a desire for weekly services, Granton and Fish Creek were united as a separate charge. Mr. Hall was inducted as minister of the new charge, and North and South Nissouri thus became vacant.

The members of the congregation at the date of organization in 1860 were—Mr. and Mrs. James Grant, Mr. and Mrs. James McIntosh, Mr. and Mrs. Robt. Clarke, Mr. and Mrs. Alexander Grant, Mr. and Mrs. John Radcliffe, Mr. and Mrs. Wm. Grant, Mr. and Mrs. John Fulton, James Taylor and Robert Taylor. Mr. Alexander Grant was ordained and inducted elder in the Proof Line Church by the Rev. Mr. Skinner. He was the first elder of the Granton Presbyterian Church after its organization in 1860. Mr. and Mrs. James Grant are the only original members now connected with the congregation. Though advanced in years, they are still loyal and faithful members, and as often as health and weather will permit, attend divine service.



Rev. Mr. Skinner

After the organization, services were held as formerly in the old log schoolhouse. Services were afterwards held in a granary on the farm of Mr. Wm. Grant. In January of 1861 the congregation decided to build a church. Preparations were made during the winter for its erection. As early in the spring as the weather

would permit, work on the new church was commenced; it was finished and opened in the following October. The plot of ground on which the church was built was donated by Mr. Wm. Grant. The plot of ground is still in possession of the Granton Presbyterian Church and is used only as a cemetery. The contractors were Messrs. Hall Bros., of London Township.

This church building was used as a place of public worship until the erection of the new church in 1902. The trustees of the first church were James Grant, John Radcliffe, and Robert Clarke. On account of the growth of the congregation it was found necessary to separate Granton from Fish Creek, and Granton was made a self-sustaining charge. After six years of faithful service Mr. Hall retired as pastor of the congregation in 1866.

Pastorate of Rev. Allen Finley

IN 1866 a call was presented to the Rev. Allen Finley. He accepted the call and was ordained and inducted by the Presbytery of Stratford. The congregation prospered under his energetic leadership. It was found necessary to enlarge the church owing to the increase in membership and large attendance at the public services. He was called to Barrie in 1875, and shortly afterwards he was appointed Superintendent of Missions in New Ontario.



Rev. Robt. Hall

In this capacity he rendered the church at large excellent service, and remained Superintendent of Missions until his death in 1908. A son of Mr. Finley, who was born and spent his early days in Granton, was one of the Canadian boys who gave his life in the interest of the Empire during the Boer War. The following elders were ordained and inducted during Mr. Finley's pastorate—James Park, James Grant, James McGowan, Wm. Fotheringham, James Stewart, Robt. Radcliffe, and Samuel Radcliffe.

Pastorate of Rev. David Mann

THE Rev. David Mann, a native of Glasgow, Scotland, was called to be minister in 1875. Like Mr. Finley, he was ordained in the Granton congregation, as this was his first charge. He was inducted and served the congregation until 1884, when he was called to Dutton, Ontario, in the Presbytery of London. He afterwards accepted a charge in the United States. Mr. Mann, although well advanced in years, is still alive and living in Scotland, enjoying a well-earned rest. Owing to his age it was impossible for Mr. Mann to attend the Semi-centennial Jubilee in July.

Pastorate of Rev. John Campbell

IN July, 1885, the congregation extended a call to the Rev. John Campbell. He was inducted in the following September. When

Mr. Campbell began his work the Granton Church was still a separate charge. During his pastorate Lucan and Fraser Churches were united with Granton. The united charge was a very heavy one, especially as Mr. Campbell was not physically strong. Still he performed his duties with that degree of earnestness characteristic with the man. He was not only a good preacher and a kind pastor but he recognized the importance of having the financial affairs of the congregation conducted according to business principles. He made an effort to introduce the weekly offering by envelope, and to issue an annual printed report. Contributing by envelope was then a comparatively new method, and his efforts did not meet with a marked degree of success; nevertheless, he laid the foundation for the business methods adopted later by the congregation. Mr. Campbell spent his whole life in this charge, to which he gave such self-denying service. He is affectionately remembered by those with whom he labored. He died on August 24th, 1896. Though dead he yet speaketh. During his pastorate Mr. J. E. Brooks and Mr. J. B. Bryan were ordained and inducted elders.

Pastorate of Rev. E. F. McL. Smith

THE Rev. Mr. Smith was called in 1897. The call was largely signed and was presented to the Presbytery by



Rev. Allen Finley



**Some
Old Friends :**

First Row (back) beginning
at the left :

MRS. RADCLIFFE
MRS. FORREST
MRS. FOTHERINGHAM

Second row (front) :

MRS. DEARNESS
MRS. FOSTER
MISS McCORKINDALE





INTERIOR OF NEW CHURCH



Rev. David Mann

Pastorate of Rev. F. W. Gilmore

DURING the vacancy due to the removal of Mr. Smith to Milton, Rev. Alexander Grant, of Knox Church, St. Mary's, acted as interim moderator of session. Application was made to the Presbytery of Stratford, on behalf of the congregation, to separate Granton from Lucan and Fraser Churches. Presbytery granted this request, and Granton again became a separate charge. The Rev. Mr. Gilmore accepted the call with the understanding that Granton congregation would remain a separate charge and the congregation would build a new church in the village. Shortly after his induction, in February, 1901, arrangements were made for the building of the new church. The congregation

Rev. Mr. Craw, minister of North and South Nissouri, interim moderator of session during the vacancy. Mr. Smith was an earnest preacher and a faithful worker. He is kindly remembered by the members and adherents of the Granton, Lucan and Fraser congregations. He was called to Milton, in the Presbytery of Toronto, and was called from Milton to Carmel Church, Hensall, in the Presbytery of Huron. Mr. James Keith was ordained and inducted elder by Mr. Smith. Mr. Wm. Spence was appointed clerk of session and rendered faithful service until he removed from the congregation.

being small, the undertaking was a heavy one, but under the leadership of the new pastor, who was untiring in his exertions, the congregation met with marked success in the building of their new church. The church stands as a monument to their spirit of loyalty and self-sacrifice. The committee appointed by the congregation to superintend the work were: Rev. Mr. Gilmore, Chairman; Joseph Grant, Secretary; George Keith, Treasurer; J. B. Bryan, R. H. Radcliffe, R. H. Lawton, R. T. Raycraft, S. Campbell, W. J. McComb, and N. Langford.

The old church was torn down and the material, as far as possible, was used in the construction of the new one. The work of the committee was well done. The church, after a period of eight years, reflects credit upon the committee and contractors.

The contractors were Jas. Finch (stone and brick), S. Elliott (plastering), S. Gibson (woodwork), S. Coxon (painting).

The corner-stone was laid on June 6, 1902, by Mrs. Gilmore. The ceremony of the corner-stone laying was attended by a large gathering of people. The Rev. Dr. Johnson, of St. Andrew's Church, London, was the speaker of the day and gave a helpful and instructive address.

The church was open for public worship on March 15, 1903. The services were con-



Rev. John Campbell



Rev. F. W. Gilmore

induction the congregation was receiving help from the Augmentation Fund. It was thought that by the introduction of the envelope system the congregation could become self-sustaining. A canvass of the congregation was made by elders and managers appointed at a congregational meeting, and resulted in an increase of almost fifty per cent. By the introduction of the envelope system and the adoption of business principles in the management of the financial affairs of the congregation, the congregation has not only been able to meet its obligations but, in addition, from its current income has been able to gradually reduce the church debt. It is expected that in connection with the Jubilee the congregation will wipe out the small amount now due on church building account.

ducted by the Rev. Professor Ballantyne, of Knox College, Toronto. The services were much enjoyed by the large congregations that attended the morning and evening services. Mr. Wm. Ridley and Mr. Robt. Radcliffe, Jr., were ordained and inducted elders during Mr. Gilmore's pastorate.

Mr. Gilmore was called to Penetanguishene in Oct., 1905.

Pastorate of Rev. James Abery

THE congregation extended a call to the present minister in November, 1905. He was inducted on the fourth of April, 1906. Previous to his

The success of the envelope system has been due, to a great extent, to the interest taken and the energy expended on the part of the church secretary, Mr. Gilbert H. Grant.

The fact that there was no available dwelling in the village suitable for a manse made it necessary for the congregation to build. Accordingly a committee was appointed, of which the pastor was chairman and G. H. Grant secretary.

The congregation as a whole again showed their interest and loyalty in the building of the manse. In the hauling of brick, excavating and other work done, the congregation was saved the expenditure of a large sum of money. The manse, as you will see by the photographic engraving in this booklet, is adjacent to the church; and now that the grounds have been leveled and seeded, the congregation has one of the most beautiful church properties in the rural districts in the Presbytery of Stratford.

After fifty years the congregation is in a prosperous condition. They enjoy public worship in the new church morning and evening of each Lord's Day. The people realize that the blessings which they are enjoying to-day are theirs because of the self-sacrificing spirit of the former pastors and members of the congregation, many of whom have gone to their reward.

We would, in closing, desire to mention those who have held positions of trust in the



Mrs. F. W. Gilmore

**SUNDAY
SCHOOL**
1 · 9 · 1 · 0



7/11



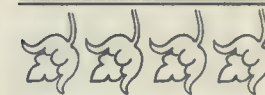
**Ladies' Aid,
W.F.M.S:**

MISS ANNIE McLENNAN
MRS. JAMES ABERY
MRS. S. RADCLIFFE
MRS. J. GRANT
MRS. JAS. THOMPSON

MRS. N. McLENNAN
MRS. S. McNAUGHTON
MRS. H. LANG
MISS J. MAITLAND
MISS N. CAMPBELL

MRS. T. S. HILL
MRS. WM. YOUNGSON
MRS. JOHN FORREST
MRS. ROBT. SPENCE





**Session Trustees
and
Jubilee
Committee:**

ROBERT RADCLIFFE
STEWART CAMPBELL

MR. JAMES GRANT
REV. JAMES ABERY
JAMES KEITH

WM. RIDLEY
DR. C. LANG
JOSEPH GRANT
FRANK RIDDELL





Rev. E. F. McL. Smith

The Ladies' Aid Society, of which Mrs. H. Lang is President; Miss Annie McLennan, Secretary; Miss Jessie Maitland, Treasurer; is doing faithful work in connection with the congregation. The Society was organized during the pastorate of the Rev. Mr. Gilmore, and since its organization has rendered valuable assistance in the building up of the congregation.

The W. F. M. S., though not large in numbers, is nevertheless a spiritual force in the higher life of the congregation. The officers are: Mrs. James Abery, President; Mrs. H. Lang, Secretary; Mrs. Joseph Grant, Treasurer.

The Sunday School is in a prosperous condition. Mr. Wm. Ridley as Superintendent is faithful in the performance of his

congregation. The following have rendered faithful service during the past fifty years. As elders—Alexander Grant, Jas. Spence, James Grant, Robert Radcliffe, Sr., James Stewart, James Park, Wm. Fotheringham, Wm. Spence, James McGowan, Samuel Radcliffe, J. E. Brooks, J. B. Bryan, Robt. Radcliffe, Jr., Wm. Ridley, James Keith, F. W. Riddel. As precentors—James Grant, Jas. Jamieson, Alex. Stewart, James Johnson, J. E. Brooks, Robt. Grant, W. B. Stewart, Jos. Grant. As trustees—Jas. Grant, John Radcliffe, Robert Clarke, R. H. Radcliffe, Stewart Campbell, Joseph Grant.

duties. The Officers and Teachers of the Sunday School are: Treasurer and Librarian, Mr. Hugh Radcliffe; Secretary, Mr. Collier C. Grant; Organist, Miss Edna Grant; Teachers, Mrs. J. Grant, Mrs. H. Lang, Mrs. James Abery, Mr. Frank Riddel; Rev. James Abery, Teacher of the Bible Class.

The members of the Managing Board for 1910 are: Wm. Youngson, Chairman; George S. Keith, Treasurer; G. H. Grant, Secretary; W. W. Baker, Hugh Radcliffe, Angus McKay, Scott McNaughton, John Foster, Robert Spence, R. T. Raycraft, P. S. Riddel; T. S. Hill and Dr. H. Lang, Auditors.

The Choir, of which Mr. Clifford Lang is organist, renders valuable assistance in the musical part of the public worship. The members are—Miss Lillian Lang, Miss Mabel Branion, Miss Jean Youngson, Miss B. McIlveen, Miss Gweneth Abery, Miss Theresa Radcliffe, Miss Edna Grant, Miss Olive Branion, Gilbert H. Grant, Collier C. Grant, Wm. Radcliffe, David Radcliffe, and Beverly Youngson.

May the future years bring great blessings to the Church, much good to the community, righteousness and peace to the Dominion, and joy and happiness to all who are trying to do the work of Him that sent them, while it is day, remembering there is a night coming when no man works.



Rev. James Abery

Extracts from a letter received by Mr. James Grant from Alexander C. Caswell, a former boy of the congregation. This letter is inserted in the booklet because it will be of interest to all members and friends of the congregation. It also gives spirit to the short historical sketch given on the preceding pages.



MR. JAMES GRANT,
Granton, Ont.:

COZY COTTAGE,
CERES, CALIF.,
MAY 26, '10.

DEAR AND REVERED FRIEND:—

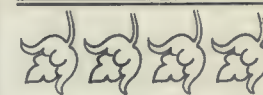
I am sure it must seem a shame to you that I have not replied to your invitation before now. I have been forced to do a good deal of work this spring, in spite of the fact that I am not at all well. When not busy at work I am very busy resting. I have been planning a somewhat extended epistle, and felt that I must have a good while in which to write. At last I have decided to write it as a serial, in sections, a little at a time, and may get it done some time. So I am at it at last.

I received the invitation, as indicated above, and feel grateful to you and the friends who remembered me. I am very much interested in your approaching Jubilee. I hope it will exceed your highest hopes, and bring great spiritual blessing. To have a part in it would be a very great pleasure indeed. I would like to be present, not only at the jubilee but in your home.

There will be very few of those who blazed the trails fifty years ago, and very few of those whom we knew. If only we could bring back the sainted men and women, if only for an hour or so! But let us hope that One who lived longer ago than that will be present. We are glad that while men may come and men may go, God's work goes on forever. The cause you loved, and for

which you and yours labored so long and so well, is still there. I wonder how many of the boys and girls of my age and time will be with you.

What changes have taken place in this half-century, and many of these changes are for the better. When I was a boy of ten I went to church barefooted, hopping from log to log over the corduroy road in front of Bob McCulloch's, or dodging the mud-holes near John Rigney's. If I were going to the new church in town now, I suppose I would have to go in an automobile, or a carriage at least, with patent leather pumps. When I was a boy of sixteen I wished to unite with the church, but was told that I was too young; better wait till I was older, and would understand better what I was doing. In the meantime no effort was made to explain away my difficulties. Young people were not expected, or at least not urged, to "come forward" till they had babies to be baptized. Now, thank God, the young people are doing much of the active work of the church, and doing it as well as our fathers did, while the older people serve as balance wheels to keep them steady. No prayer-meetings in those days, and no teacher's meetings; but now how many people meet every week to worship God and study His word. The kist o' whistles is no longer a bugaboo, or an instrument o' the deel dishonoring God. But I often wish for the good old congregational singing. I wish I could hear James Grant start the first few notes of Duke Street, in that soft, almost inaudible



The Choir :

MISS BLANCHE McILVEEN
MISS G. ABERY
MISS T. RADCLIFFE
MISS OLIVE BRANION

MISS LILLIAN LANG
MR. CLIFFORD LANG
MISS MABEL BRANION

MR. G. H. GRANT
MISS JEAN YOUNGSON
MR. C. GRANT
MISS EDNA GRANT
MR. DAVID RADCLIFFE



whistle, on communion Sabbath morning, or hear John Jamieson start good old Ballerma with his pitchfork, or join with you in singing the hundredth Psalm to Old Hundred. I wish I could hear those sturdy Scots and Irish, with their bairns and gossoons, sing out as if their voices had been restrained all week, or trained all week driving oxen, or calling the kye to be milked, or calling for the midday meal.

How I would like to stand in the vestibule and see those men of God as they take the "tokens" from those people as they come to show forth the Lord's death till He come, leaving their farms and their cares for a time, to honor their Master and get strength for the duties and burdens of the next week. Aye, those people felt that it meant much, amid the struggles with nature in the primeval forest, to go "aside awhile," and sit with their Lord, and eat and drink with and in memory of Him. How marked the reverence in those days at such times. If they were glad to go up to the house of the Lord they did not show it by chatter, chaffer, or laughter, while within His gates.

As I sit by the second window from the back, on the north side, in Sunday school, beside young Jimmy (Grant), we lustily join in singing "Shall we gather at the River?" It was perhaps sung with more gusto than grace, more sound than skill, but then we did our best. But stay—the congregation is gathering. A goodly—yes, and a godly—company come in and take their seats, a whole family in a pew. But some must go up into that square box under the precentor's desk, that holds the choir, so that they may the more readily respond to the invitation of the minister as he says, "Let us worship God by singing to his praise the One Hundred and Third Psalm." And there comes elder Spence, as tall as king Saul, as majestic in his bearing, and more kingly in his conduct; his very presence makes us more reverent. There is John Radcliffe, with his wife. If you can read Jaws you may know that he is the man who drove seven miles to hear his old pastor, Robert Hall,

rather than stand to sing when he did not think it was right. And there comes Mary Caswell, never more happy than when she led her ten (10) sons into the church and fills up two or three pews, and then sits to see that they behave, and get strength to train all these boys. And there is elder Fotheringham, the gravest of them all—and why should he not be? Have not his forebears been elders and ministers ever since the days of Knox and the Covenanters? And what shall we say of the Harrisons and Beatsons, the Jamiesons and Youngsons, Perry and Cutt, the McDonalds, McDougalds, McGowans and Mitchells; the energetic Mrs. M. Conn, and Mrs. Ranton, who trained a temperance reformer whose work atoned, in part at least, for the failures of a former generation?

Hush! Stop glowering around at those people. Here comes the minister. Yes, there he is—young, slim, clear-skinned, alert, reverent, ready to act as mediator between God and men. It is the Rev. Robert Hall. He preaches at three other places, and has ridden on horseback seven miles to get here. He begins. His voice is clear and sweet, as his disposition and his message. But see, the scene has changed. That short, stout man with auburn hair and red beard who is going into the pulpit is Allan Finlay, who later became Doctor Finlay, the bishop of all northern Ontario. He is the new minister—no, pastor, shepherd seeking the strays, and feeding the lambs as well as the sheep. He was good in the Bible Class as well as the home.

What self-denial it must have taken in those days for the people who lived in log shanties and wooden houses to build and pay for a brick church. How often it must have meant real self-sacrifice to give money when people raised so little, and prices were so low. It must have meant less to eat and fewer things to wear to many of these hardy pioneers. I wonder what made them able and willing to spend and be spent? Was it those solemn preparatory services and fast days before the communion season? Or was it the strong meat given out by the ministers who spake as they were moved by the Holy Ghost? Both.

I am glad to know that during this half-century the men of God, in pulpit and pew, at the ballot and in parliament, have been doing their duty, and fighting the foe who killed so many of the old neighbors, and robbed so many homes. Fifty years ago there were eight saloons, or taverns, between the church and St. Mary's. Now almost all, maybe all, are closed, and a boy may now water his horses and not have to wet himself. Did it ever strike you as rather odd how often horses needed to be watered in those days? The only time I ever tasted liquor was when father watered his horses at Chittick's, and McClain, who had taught me my letters, insisted that so smart a boy must drink with him.

One thing that has given me a feeling of disappointment and regret. It is this. So far as I know, only one youth of that congregation has gone into the work of the ministry. While many have gone out as educators, some as legal lights, and others to practice the healing art, and some as Y. M. C. A. secretaries, so few have chosen the most glorious of all professions—to proclaim the unsearchable riches of Christ as God's plan for saving men. Is it from a false humility, as expressed to me by Johnnie Dearness, one Sabbath afternoon in the long ago, as we walked to Fisher's school-house to attend Sunday School, when we were lads. He said he did not believe any man should bear the title reverend, because it was only used once in the Bible, and then it was applied to God. But God has been pleased to take men—weak men, foolish men—into partnership with himself, that he may save some, making the minister and others sharers of his own nature and name.

Another matter about which I have thought somewhat is that while some families had some part in every good word and work, other families were never found doing any of God's work. Why?

See! out of that second window. That is Mrs. Hall's quaint, old, little cottage, surrounded by old-fashioned but beautiful flowers and vines. And that is Ned Hall's smithy, where I was once

indentured by my parents to learn the trade. I was to start on my career the following Monday morning, but did not. And so I missed the opportunity of becoming a learned blacksmith. See out of the back window on the other side. That is William Grant's bush pasture, where the mothers in Israel gave treat to their bairns who attended Sunday school, and incidentally a good many others. Once a year the neighbors of all persuasions met at the annual picnic, and visited, and talked about the crops, and maybe the neighbors, and the minister's last sermon. And who would blame them if they did talk, even a good deal. It was all in good nature, and to do nobody ill. There were the lofty swings for the big boys and girls, and little ones for the wee ones, with jumping and running for those who preferred these, and the biggest and best dinner of the year for all. Aye, and two or three fine talks to those who were not too busy with other things, by ministers who were most popular with the congregation. Hush! Take off your hat. That is Robert Radcliffe, with his boys and girls, with skin as fair as lilies, cheeks and eyes aglow. They have walked five miles to be present with those who come here to worship. May I not tell you that Andy and Mary Caswell saw one of their most cherished hopes realized in seeing their ten sons all grown to be men.

I have not used the typewriter for some time, and it is working badly; and so am I.

I am glad to be able to say that my family is all well. One is now near Calgary.

Give my love to those you think would appreciate it, and my sincere good wishes to all.

You are at liberty to make any use you wish of this. Maybe Jimmy would like to read it.

Believe me, your most sincere friend,

ALEXANDER K. CASWELL.



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Managers for
1910:**

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H. RADCLIFFE
ANGUS McKAY
GEO. KEITH
TREASURER

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WM. YOUNGSON
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